2: Courlander B-5 (1937-1955) 1960 SV3 Hait SV3

* 533
* 539
626
831

It wasn't my fault!
It wasn't my fault mother!
It wasn't my fault!
There was a man looking for a bargain!
Rwo woyo! *
There was a man looking for a bargain!
There was a man in the yard,
Carry the news, oh, *sol* †

Another scandal song, spiced with ridicule, refers tangently to a specific situation and points a moral:

Coulié li yé waille-o! Coulié li yé waille-o!
Coulié li yé waille-o! Coulié li yé waille-o!
Si ou prend yun femme pas vlé lavé pied
Ou pas besoin mandé qui gen li yé! [Ex. 109]

Now she is there, *waille-o!* Now she is there, *waille-o!* ‡
Now she is there, *waille-o!* Now she is there, *waille-o!*
If you take a woman who doesn't want to wash her feet
You don't have to ask what kind she is!

(515) The practice of washing one's feet before an intimacy enters into numerous gossip songs. In the following one, the woman asks her friend Pierre for water to wash with so that she may take advantage of Joseph's absence in the city:

Ba moin dleau nèg' moin pou' moin lavé pied moin!
Mandé dleau mon chè' Pierre pou' moin lavé pied moin!
Mandé dleau pou' moin lavé pied moin!
Joseph danger pas là, l'allé laville oh!
Joseph danger pas là, l'allé laville oh!

Give me water, my fellow, to wash my feet!
I ask for water, my dear Pierre, to wash my feet!
I ask for water to wash my feet!
Joseph who is dangerous is not here, he has gone to the city!
Joseph who is dangerous is not here, he has gone to the city!

Another bit of gossip with perhaps a more graphic account of the woman's deceit tells what happens in Achélo's house when he isn't home:

Viré do' allé!
Oh viré do' allé!
Achélo viré do' allé!
Viré do' allé!
Oh viré do' allé!

* Exclamatory.
† Exclamatory.
‡ Exclamatory.

3: Leyburn Z-4, 5 (no date) 1966
SV3 Haiti SV3

two rooms to house the whole family. "In these huts, filth and every species of uncleanliness prevail, for the people give themselves up to their indolent and lazy habits. It is common to see the pigs and poultry herding with the family."[19]

The furnishings in the huts were as simple as the construction. Rarely was there more than one bed, if that; the children of the family used mats for sleeping. A table, a stool, a couple of patched chairs, calabash bowls, an iron pot or two (and in later days, discarded gasoline tins), comprise the household equipment.

The fine roads of the French régime became rutted and washed, were overgrown with weeds, and soon reverted to wasteland or became nothing more than paths. Carriages ceased to be of any use, and there were few wagons; donkeys and horses became the regular means of transportation, and this was true until the Americans began to build roads again in 1916. The colonial régime had left a legacy of bridges, public buildings, parks, irrigation ditches; practically every improvement of this nature crumbled in slow decay and was not replaced. The temperate Dr. Brown closed his account of the Haiti of 1836 with the following paragraph:

> To sum up all that might be said upon the actual condition of Hayti, poverty and degradation stare one in the face wherever he goes—and the state of the whole island will be fully understood in the United States when it is bluntly asserted, that the country is one continuous negro village, built of mud cabins, and unfurnished with the usual comforts of life. The population is, with small exceptions, an indolent, naked multitude, without sustenance or a disposition to make exertions to obtain it; without enormous vices, but petty and insignificant in every thing relating to human character, and not many removes from the tribes upon the Niger in point of civilization. The fact is indisputable, that as a nation the blacks of Saint Domingo are in a retrograde movement as regards intellectual improvement, and no obstacle seems to exist to prevent this descent to barbarism. The government and institutions of the country must for the present remain unstable, and it is difficult to pronounce what the changes involved in the future will produce.[20]

Progress, as Westerners understand it, comes through contacts and competition, both of which were lacking to Haiti in large measure throughout the whole of the nineteenth century. While externally

19. Franklin, *op. cit.*, p. 356.
20. *Op. cit.*, II, 288–289.